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DISPUTE

BETWIXT

AN *ATHEIST*

AND

A *CHRISTIAN*:

THE

ATHEIST being a

Flemming,

The *CHRISTIAN* an

Englishman.

Published according to Order.

Aug: 17th



London, Printed, 1646.

THE
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DISP L E

RETWIXT
AN N H E I S T
AND

A C H R I S T I A N

T H E
A T H E T I C I S M



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T H E C H R I S T I A N
E n g l i s h m e n

1840

London Printed 1840

TO THE
READER.

THe subject being
the beighth of
Gods workman-
ship, might bold-
ly claim entertainment from
the clearest speculation, were
it here answerably figurated,
and though my deare affection
to my Countreymen perswades

To the Reader.

me to run the hazard of their censures, rather then omit an opportunity to tell them their errors, yet that could not persuade its young limbs to expose it selfe to the Presse, but a friend discovering such papers by me, told me, with or against my wil he would publish them: & sceing no remedy, I thought to excuse it in its imperfections, it being but in its naturall colour, writ and conceived in as short a time as such a Discourse could well be uttered:

yet

To the Reader.

yet if there be a mistake tis but
in a name & not in the depen-
dence on it: But this apologie
is to the civill interpreter, and
not to such Pragmaticks as
shall read it, to take occasion to
shew their little wits in abu-
sing it and the Author: But
if its good fortune carry it into
the hands of a favourable con-
structor, to him I shall reckon
my self obliged in the conditi-
on of an humble servant.

G. G.

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 16. Moles r. Moses l. 18. Rabines r. Rabbins.



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 appurtenance.



A DISPUTE betwixt an Atheist and a Christian.

*The Atheist being a Flemming: the
Christian an Englishman.*

BEing in company at an Ordinary with one
whom by his discourse I gathered to be some
Ethnick, or Atheist: I could not but require
from him his faith and the title of his Religion.
And notwithstanding the un-usualnesse of that cu-
stome, I (with some Ceremony for my boldnesse)
intreated him to permit me a question.

Atheist. Any that you will ask, and is in my
power to resolve, shall be answered.

C. Then let mee intreat you to satisfie mee in
the principles of your Faith, and Tenents in your
Religion.

A. That shall I with all my heart: though like-
ly not agreeable unto you.

C. I pray let me heare them: and though they
are not mine they may be made so by such reasons
as are beyond my answer: For indeed I look on my
Tenents as well with the eye of Reason as of Faith.

A. Then I will with the more willingness impart

unto you my Creed, which I conceive to be grounded on naturall Philosophy.

C. I shall be glad to hear what they are, and the rather, because you will mayntain them by naturall Philosophy: which I conceive to signifie true & substantiall reason: For I have no artificiall to answer by.

M. Truly I have spent the greatest part of my time amongst the learned; and in particular among those men accounted the wisest of *England*, (of which Country I conceive you to be) and doe find a correspondency in them with me in the most of my tenents; which I can summe up into this for your answer: that I doe believe in an universall Providence that governs the things aswell of the greater as of this inferior Globe: and of the Soules eternity: and after this life in a place of unspeakable felicity. And indeed I am not affraid of the gnashinging of the teeth which is spoken shall happen to the bad after this life in the old law, nor yet of the trouble of the conscience which in the new Law is supposed shall be to those of the same damnable condition: And indeed I rather thinke *Moses* to be inspired with a wit above the rest of the *Egyptians* bond men then with a spirit.

C. Marty I am sorry to see a man of so much gravity as you are, and a pretender to so much learning, to have so little true knowledge: But in truth I rather pity then am enraged at the opinion you have of the Father alone, & not of the *Christian*, *Jewish*, and

and *Mahometan* Religion: For as the old Law was the foundation of the new, so is the new the Quarry from whence all Christians take the Materiall that build their severall Tabernacles: and also all the *Mahometan* Sects draw from both new, & old, so that the old being the foundation of the new, must follow, that *Moses* was the ground of them both: And so the *Jews* to this day adore him as the only Instrument (under God) of all their temporall and spirituall comforts. And do you think, that amongst so many severall Nations, as are Professors in the one or the other, of them (there is scarcely a Prince or people to be found but looks for his soul's comfort (which you confesse to be to Eternity (but by *Moses*, *Christ*, or *Mahomet*) that there should not be found men of as searching an understanding as you, and some such pretenders to knowledge as you are? Yes; be confident that the very antiquities of these beliefs are (if there were nothing else) sufficient to prove the truth of them, and the divine power of *Moses*, whom you will have onely wise in a naturall way, and not in a divine, then the rest of the Princes of *Israel*.

A. The Principall thing that you seeme to maintaine your belief in *Moses* withall, is the number of Believers in him, and the long continuance of the same: In answer to that I say that that Plea will hold nothing: For wee will make it the case that is now betwixt the Church of *Rome* and the

Church of *England* For the Church of *Rome* being
 ancientser then the Church of *England*, why then
 are you not of it, if you will go for long received
 opinions.

C. First, for the Church of *Rome*: If that were of
 greatest Antiquity, it might work much on me; But
 Christ saith, If an *Angell* from heaven should teach
 you any Doctrine but that which is written in Scri-
 pture, believe him not: and we have not the opinion
 of the Bishop of *Rome*, as wee have of an *Angell*:
 And therefore, if we are commanded not to believe
 an *Angell*, we ought not to credit a man. For
 wee have the Scriptures among us, and as learned,
 and wise men, both for temporall, and spirituall wil-
 dome, as the Bishop, and Cardinals of *Rome* are:
 And the Scripture being of more Antiquity then
 the Romish Religion from whence he pretends to
 take it, the Church of *England* being grounded on
 that, and not on mans imaginations (as the Church
 of *Rome* in what it differs from ours, is the more
 ancient Church: And it is authentically proved by
 severall Authois of our Nation, when, and at what
 time the Tenets of the Church of *Rome*, which dif-
 fer from the Church of *England*, were brought into
 it, and by what Councell: most of them being within
 nine hundred yeares. But we confesse there was a
 Church in *Rome* before there was one in *England*, &
Rome, to be the place from whence the Faith was
 generally established in *England*: But sence, the cor-
 ruption

ruption that was drawn in for the advantage of the *Romish Church*, hath altered it, from the pureness of it, at its converting ours to the Faith; which was the cause that we fell from it, to the state we now are in, which is the same with its first institution.

A. Well then, let that passe; But for multitude, there is a greater number of *Mahometans*, then of your profession; and therefore according to that Argument you should fall to that believe.

C. I say no: For the Scripture sayth, *We must not follow a multitude to do evil.*

A. Why we agreed on confuting or proving by reason the truth of the Scripture; Therefore Ile barr that as a Plea: But answer mee to the Argument with your reason.

C. Well then I say that there is as great a multitude of Christians as of *Mahometans*, for although most part of *Asia* be *Mahometans*, yet almost all *Europe* (except some few in *Greece* and *Hungary*) are Christians; And for *Africa*, the Kingdomes of *Perry Jam*, with the Territories of the *Spaniards* and *Portugueses* here, and converts of *America*, may compare with the remainder *Mahometans*.

A. Well, but for the antiquity of your Religion what can be said, burthar; if you would plead for that: and because that great and mighty Princes have received the Faith, and lived, and dyed in it, you say that is the signe of the truth of it.

C. I say one signe.

A.

A. Well I shall answer that one, and your other after : and first for this : Whereas you say that it is a signe it is the truth, in regard of the long continuance of the opinion of *Moses* inspiration, with a divine and heavenly spirit, and so consequently of the Law he writ, and of the truth of it : I answer. That look on the people of *America*, and those of *Japan*, and all the people of the South Sea, and you shall find they will tell you, that their Faith hath endured ever since the World was (no History being able to contradict) but the Scripture doth speak of *Baal's* Priests that launced their flesh, and cryed out, *Baal* heare us ; and of the Heathens that lived about the children of *Israel*, which made their children to passe through the fire to the God *Moloch*, and many such like customes are spoken of there, to be used among the Heathen, which at this day are used amongst those of *America*, and the other places abovesaid, which proves the Antiquity of their Customs, and thus fore should they be followed? No an ancient custom is nothing to prove the truth or conveniency of a thing, but rather the weakness of those that live so long in foolish ignorance.

C. You speake now of a company of barbarous simple people.

A. To you they may seeme so, but not to themselves, nor to some others, and they have greater reason to condemn Christians for barbarousnesse, then we to condemne them : For the acts of the

Spaniards have been so inhumane with them they have overcome, that it is certainly known there have been 1100000 of harmlesse Indians in America cruelly butchered without cause or offence given by them, as their own writers report. But as the Persians seemed to the Grecians to be barbarous, so the Grecians seemed no lesse barbarous to them, and as all fools think wise men to be so, or else they would learn of them to be wise; so all wise men think fools to be so by their foolish acts; and who shall judge this controversie? neither party, but the stander by. And if it be so, why then shall we not take the opinion of the ancient Philosophers, as of *Diogenes*, and others that lived that course of life, that they took not care for to morrow, which is the custome amongst them, and for a civill kinde of humane civillie, they equalled them in all passages, being as is reported by the first discoverers the most gentle and courteous people living. And indeed my opinion tels me, that the Irish men in their Rugs and trouses, which is their constant weare, are not so barbarous as the French, who alter their habit oftner then a Cameleon doth her colour. But goe into *China*, a place generally accounted to have as febrile inhabitants, and as great multitudes of them, as are in any particular Dominion of the World, their Chronicles informing them their Religion is as ancient as the creation of the world, and that they record to be of above 6000. years continuance.

coun-

counting the yeare as we doe, and they have as good opportunities for their knowledge of the truth as we, for they say, Printing is as ancient with them, as History with us: Therefore if you will be of a Religion, or an opinion, because the wise are of the same, the learned are of the same, a multitude are of the same, and the Ancients were of the same, then you may be of the Religion or opinion of the Christians, and according to your own rule. In *England* the more Southeasterly you goe, the wiser the people are, as the French are wiser then the English, the Italians wiser then the French, and the Grecians wiser then them: then consequently it must follow, the people of *Turkie* and of *Persia*, and the *Mogores* Countrey men, to be wiser then the wisest of *Europe*, and the people of *China* lying most Southeasterly (without you will come home again by *America*) to be the wisest of the World, and therefore to be followed in custome and Religion.

C. Although I doe not so much stand on the Antiquity of the Religion (I professe) as I doe on the reasons that I can give to prove the verity of it, yet dare I maintain its antiquity maugre all opposition: For the story of *China* (to passe over that of *America*) I say, I conceive, that the Religion there (according as it is reported) is the simplest Religion in the World, their supposed gods being always in their houses, made of wood or clouts, to which they worship and doe reverence, which is contrary

ours, for we worship him that made us, and they worship that which they have made, and were they so wise as the report goeth of them they are, I can not thinke they would doe such ridiculous things; therefore the report of their wisdom seems as strange to me as the rest of the tales told of the greatness of their cities, & other unheard of things, which seem as strange to me as tale of the world in the Moon: But the reporters are Jesuites who speake for their profits, as *Demetrius* did, and therefore are not to be believed: For to get Princes to maintaine them there is hope of their dominion over that place, they heape to themselves masses of treasure, for the allowance is very great that they have to build Colledges, and for bribing officers, to give way to them there to make converts, and for their own maintenance, which the *Castilians* and *Portingalls* profits in all the East Indies could scarcely maintaine, although very great, besides the bounty of many a private person for their soules health, in gaining a soule, which they may doe in maintaining a Jesuite to preach to those Pagans: And although you may say that the Pope is so good a husband that he will not let his disciples sow their seed in barren ground, a Countrey that is poor, and can produce no profit: I answer, that it must be a poore fish *Saint Peter* refuses to catch, but if he can have from him that expects the draught when the net is drawn, as much as if they were all *Salmons*, what cares he if they prove all *Menevves*.

But

But for your asking the opinion of my Countrymen, who think that the nearer you get to the Equinoctial Line, where is the greatest heat, the ripen you find the fruits, and consequently the brains of the men: It is no strange thing in our populous Nation, to find men of severall opinions: and such as are not able to judge of things themselves; therefore they depend upon the opinion of others: as in this particular. The experience of every common Seaman that trades betwixt the Tropicks where the heat is most refulgent, can answer for the ignorance of these mens fancies, who know: there are none so barbarous and uncivill, as those men are, and know it will be said, that it is for want of conversation with the rest of the World: But I say, if they be naturally so wise, why did they not teach, and not learn of others. But to the contrary, they have conversed with the *Portingall* Nation, for these two hundred yeeres, and yet are almost as ignorant as they were at their first acquaintance, which shows their indocible natures to civility.

Why this opinion is generally maintained by the Learned of your Countrymen?

Not by the truly knowing men: but such as read much, and know but little, what's cyther for their own honour, or that of their Countrey: but read, and believe rather what is written by a Foreigner then search into the ends of his Writing: For they interpret them to mean nothing, but as they

they say, as the Papists doe the Scripture: when it
 says of Christ to the Bread, *This is my body*: without
 looking into the mysticall meaning of the words:
 For by this very opinion many are drawne into all
 manner of beliefs, which are enjoined by the Ca-
 tholicks of *Rome*, before they are aware: For they see
 their Disciples write, that the *Italian* is the wisest
 man of *Europe*, as being borne the most Southerly:
 And if it be so, then it must follow, that the *Pope*
 being that Countryman borne and bred up in the
 Centre of *Italy*: and chosen from amongst the wis-
 est of that Nation, must be concluded the wisest of
 the *Italians*: And therefore fittest to command in
 Temporall things as a Prince: and in Spirituall as
 he is inspired above any other man; as having the
 power of *Saint Peter*: So that the divine Power
 meeting in the wisest naturall man, makes him most
 capable for government, of any living as a Prince
 and Priest, and suppose him so: For according unto
 this rule it must needs follow: and then what man
 is there that desires not the wisest Prince to govern
 him, and that had not rather take to the opinion of
 the wisest, in point of Religion, then of a man in-
 feriour in judgment: So that according to that rule,
 he must be your Prince and Priest, therefore the po-
 licy of State would forbid this opinion, fearing the
 Worme under the leafe: And take this for your
 Answer: and Foole for the badge of my Country-
 men, that are of this judgment.

A. Well then : I stand not so much on these points, you think you have answered ; But what say you? was not *Abraham* as much in favour of God as man could be, (for so *Moses* tells us) and yet he writ no Scripture : no, nor told any thing of Paradise, or of *Adams* eating the forbidden fruit : And therefore why should you believe that these things were true? the World being three thousand years old when *Moses* wrote the Law without belief in which, and the *Messias* that was promised by *Jacob* should come of the Tribe of *Juda*, (for which we must take *Moses* word ; who wrote this many years after *Jacob* dyed) no flesh can be saved : according to Scripture : For nothing will bring one to Heaven but the belief in him : And then you must condemne all that dyed before *Jacob* : in which number you must include many whom you account good men : As *Adam*, *Abell*, *Enoch*, *Noah*, *Nahor*, *Abraham*, *Lot*, *Isaac*, &c. For the Scripture never says they heard of his coming : and then what correspondence hath this together : and what encouragement have we to serve him, who condemneth the righteous, with the wicked : and so many thousand Millions of men as were born and died before *Jacob*, knowing not for what, there never being a rule prescribed for them to walk by.

C. Well, this hath discovered your rotten insides and declared by your prophane handling of the Scripture your proper name *Atheist* : But yet I shall answer what you say.

14. Itold you I would not argne without you would forbear passion: For the name of *Atheist*, that was used of old time by *Plutarch* of *Chaerona*, and others, unto such as believed in no God; which you cannot say by me, For I do: and in his universal Providence, and extoll him for his justice and mercy: in making so many Creatures as they are, to shew his power, and then his mercy in saving them: But for the tale of *Moses*, and that of the New Testament, I rather suppose them the act of some cunning Prince then of a godly Prophet: And nothing doth so cleer it to me, as the example that is evident in those Princes and people which are his Disciples, who make the Scripture the colour of all their wicked Enterprizes, as *Moses* and his Tribe did to get the command over the *Jews*.

C. Well: I perceive then that you are an Atheist: but a refined one, one of the new stamp: you believe in God, but not in Christ his Son, nor the holy Ghost: but according to our opinion, he that denies the Son and holy Ghost; denyes the Father, and therefore is an Atheist: But to answer your first opinion and question: Why did not *Abraham* as well write the Scripture as *Moses*? I can answer you: Why did not *David* a man after Gods owne heart, build the Temple as well as *Solomon*? but because it was the pleasure of the Lord that *Solomon* should rayse a Trophoe of Honour to his Name for ever? So, why did not *Abraham* lead the Children

Children of *Israel* into *Canan*, and write that which *Moses* writ, but because the Lord had a mind to shew himself to be a great God, and above others, and his power over *Pharaoh*, and the unbelieving *Egyptians* by the hand of his servant *Moses* who brought the Children of *Israel* over the Red Sea, and out of thralldome, that they might know that he was the Lord, and *Moses* his Prophet, which by *Abraham* could not so well have been shewed for that the Children of *Israel* had neyther number to testifie his Works, nor affection to value them.

And for the injustice you taxe God with in condemning the Righteous with the Wicked: I answer, That if you will a nature, you must allow a God, or Providence which is good, and all things to have their being from him: as the World, and all things that be in it, Man being then in it, must needs be made by him; And if so? then must he have power over soule and body: And having it you may allow the Election of him eyther to salvation or damnation, both being just: For if six be condemned, and three of them get the Kings Pardon, are the other three unjustly dealt with? Or if a man hire two, and give one as much as he promised and the other more, is he that hath the less due unjustly dealt with? I say no: but they ought all to think well; those that have their deserts, and those that have above them: So then allowing God this power, as every man may do what he will

with his own; Then may you very well believe, that the good which were before *Jacob*, were saved, as being elected in Christ, as the Scriptures say, before the beginning of the world, and many of the other, by the mercy of him that made them.

A. This is an answer to me, for now we argue to prove the likelihood of the truth, or falshood of the Scripture, and you quote Scripture in your Argument: But answer me with reason, how could they according to your Scripture be saved, that believed not in the *Messias*, and how doe you prove by your Scripture, that any that lived in the times before *Jacob*, knew of his coming?

C. I say where you will use Scripture against me, you may allow the Scripture to answer you, and it was promised from the beginning, that the seed of the woman should breake the serpents head.

A. This is nothing because as aforesaid.

C. I shall refer that to judgement, But the Prophecies of the Scripture with the marvellous things that have been done by the believers in it, shew plainly, that there is no truth but there, no Religion but there, no hope of salvation but there: And first for the Prophecies, The curse of *Noah* on *Cham*, wherein he saith, *A servant of servants shall he be unto his brethren*, which is meant of himselfe and his posterity, to *Japhet* and *Sin*, and then again of *Ismael* the sonne of *Abraham*, where it is said *His hand shall be against every man, and every mans hand*

I and anent him, Both which we see verified at this day, for at the division of the world between the sonnes of Noah. *Africa* fell into the possession of *Cham*, which people are at this day the greatest slaves that can be, they being servants to servants, and sold generally as horses, to those that will give most for them, it being the onely trade into *America* to carry the natives of *Congo* and *Guiney* Countries of *Africa* thither: where they worke in the mines and at the sugar mills, or any vile worke which no others will undertake, in which their labour they became vassals and subject to the servants of others. And for the *Ismalites* carriage it is well known to those that passe from *Alippo* to *Ierusalem* or *Bagda*, or from *Granaroso* *Ierusalem*, or to any other part of *Africa*, for though they are generally in the Turks dominions, yet can none of his Subjects passe to the places abovesaid without drawn swords of the *Ismalites* in their teeth and about them, for a reward for their peaceable passing.

And then for the vonders that have been done by the beleevers in this Law, look on *Moses*, *Ioshua*, *Gedeon*, *Samson*, *David* and his Worthies, and the Prophets and their incomparable acts are without number. Therefore seriously consider on what I have said, and turne from that vicked condition you are in, to my faith and my belise, that I may love you as a brother, and not hate you as one vicked, and an enemy to God and your own soul. Come, let me perivvade you.

A. First

A. First for the Prophecies you speake of, and the truth of them, and how they are verified in the sonnes of *Cham* and *Ismael*. I answer, that the same condition are the sonnes of *Sem* in, who are said to possesse *Asia*, and not a few of those of *Europ*, for first, look on the great Turk and on his possessions in *Europe* and *Asia*, and then the conditions of those in his Dominions, who are all slaves, and the great Officers in his Court, and the rest of his servants and Souldiers being slaves themselves to him, have their slaves also under them, which may bee called slaves to slaves. And on the Tartarians, Persians, Mogulls, Chineans, Japanders, all the East Indians, in all which Countries you may finde multitudes of slaves to be sold, and few or none of *Africa* amongst them, and in *Africa* there are many places where there be numbers of slaves of other parts, as in particular, the City of *Argier*, where there are not so few as eight thousand of your own Nation, and as many of the Spanish, French, and Italians, that live in as great bondage as any in the World; And for that of *Ismael*, as much as you can say of his posterity, may be said of the *Ousscocky* on the Gulf of *Venice*, and many of the *Scythians*, and

Grim Tartars; and for the men of might you speak of, look on *Moses*; and on *Samson*, both beginning of nothing, both cunning, both honoured after their deaths as Gods; both valiant and hardy men: the like comparison may be made between *Joshua* and *Theſeus*, *Gideon* and *Scanderbeg*, *Samson* and *Hercules*, *David* and *Coriolanus*, &c.

C. In your answer to mee in this point of *Iſmael*, and *Cham*, you doe not disprove the truth of Scripture: For though you instance the thraldome of other Nations, you do not deny but that the Children of *Cham* are generally ſlaviſh: and though you answer (but poorly) the condition of the *Iſmaelites*, with that of the *Onſecoaks*, and *Tartars*, and *Scythians*, yet you do not deny, that the Prophecie is made good in them: as if a man be told he ſhall break his neck, if it happens that another man comes to the ſame end, as well as hee, his Fortune is not miſtold; therefore be ſatisfied of the truth of the Scripture, and let me perſwade you to believe it.

A. I am not yet reſolved, nor will by your fallacies: but keep ſtedfaſtly to my opinion to the laſt: and whereas you ſay your reaſons are beyond mine, I ſuppoſe not, and your perſwading

ding me to your opinion and judgment works not on me, because you are of it: For I should rather chuse any thing then the opinion of an Englishman, a people compacted of the worst of all Nations, the scorn of the World the best of you all being bred up Apes from your cradles: and have nothing in you, but what you learn of others: traytours to your selves and Countrey, naturally simple, giddy Coxcombs, pernicious, treacherous, uncertain people, such as for uncertain profits will sell your God and Countrey, and their Honour with your owne and your Posterities: The worst of my expressions are too good to bestow on you, therefore forbear to urge any more your frivolous demands.

C. You barred passion, and yet use it in the unworthiest manner; not like a Gentleman: For can there be any thing so offensive to me as the abuse of my Countrey, a place dearer to me then mine own honour, your words are general, and extend to all persons, my selfe, and friends; For speaking to the English in general, you except not me, but include me, and all that have relation to mee: Therefore since you have gone so far from the principle we first disputed in, you must give mee the same privilege

ledge and leave to demand proof of what you say, or an accompt of your words on your knees, or with your sword: And know that I grant you an unusuall favour, in permitting you leave to prove it by particulars.

A. I was never brought up a sword-man, but yet in regard I have said I will maintain it, and if I prove my allegations true, then will there be little cause of offence in you, in regard I shall make you know what you never knew before, and so be the cause of your improvement in knowledge.

C. Come to the particulars.

A. Whereas I have said that you are a people compacted of the worst of all Nations, it is most easily proved to you by the generall opinion of your own Nation, by whom I have heard your Pedigree derived, some from the Normans, others from some other part of *France*: some from the Netherlands, others from high *Germanie*, *Denmarke*, *Swetbia*, *Westphalia*, *Norway*, &c. and to prove the unworthinesse of your Progenitors of those Nations, nothing is so evident as their parting with their Countrey, to undertake others uncertain and unknown, for you prove it by your undertaking wat with a Forrainer, which you al-

always doe with the worst of your people, which by presse you force from the honestest sort to undertake such dangerous designs: This with the courteous entertainment you give to strangers, as Mountebanks, all sorts of creatures of other Countries, which are most welcome and most esteemed confirms your bastardy, for were you a people of one stock you would stick together as Allies and Kindred, against all forreign opposition, but to the contrary you adhere to forrainers, though to the totall overthrow of your Nation, as in the correspondence is had between the great ones of your Countrey with most Princes, who know of all the chiefeest passages of your State, sooner then they are proclaimed in your own Countrey, nay, oftentimes directed beyond sea, and acted there, and in my remembrance the businesse of *Rockell* and the Isle of *Ree*, when you had opportunities to advance the English Standard farther into *France*, then ever *Henry* the fifth carried it: for had he the assistance of *Burgundy*, you had the assistance of *Spain* much greater? Had he one French subject for him? you had three French Protestant Subjects for you: And though the Kingdom of *France* be greater by *Britany* and other

places then it was then, yet was the Kingdom of England greater by *Wales, Ireland, and Scotland* then it was at that time. But I being then in *France*, knew how the proceedings would be as well before they began, as you did when they were ended, and the same I can say of the last voyage to *Cales*, and let the loss of *Rosingen, Lautor, Wayre, Pooleway, and Portlawgon* in the East Indies, with all the English authority over the Islands of *Banda* to the *Dutch*, testify the simplicity and corruptness of your Nation, for as they were lost by surprise in time of peace, so might they have been commanded back again without infringement of the league by the English fleet, with much ease. But as I have been credibly informed, a bribe to D. B. of ten thousand pounds, with some other petty sums caused you to quit further claim to them places, at this day worth unto the *Hollanders* three hundred thousand pounds *per annum*, a people that scorne and trample on your Nation where ever they meet you, as in the East India Straits, and German Sea, which you say is yours. *Greenland*, a place first discovered by the English, and possessed in the name of your King, where his Arms were erected, which they pulled down, and so

vilifying him, and your whole Nation with
 cowardinesse, simplenesse, and all ignomini-
 ous expressions which that foule mouth'd peo-
 ple could utter (making themselves masters of
 that trade) and at *Ambryna* in the East India,
 racking, beheading, chaining you on ships,
 without meat or drink, when you were scorched
 with the fiery heate of the sunne, throwing
 you into dunghils, casting themselves over you,
 with all manner of revilings against you, which
 were testified by many sufferers in the calami-
 ty at your Councell Teble, The dishonou-
 rable Treaties you make with your neigh-
 bours; so much to their advantage and your
 prejudice, such as the meekest Nation scorne to
 accept of from their enemies, and the French-
 mens actions are patterns for you in all your un-
 dertakings (excepting in their respect to their
 own Nation) nay, the principall Ladies of
 your Countrey cannot goe without a French
 Gentleman usher to lead them, and their hus-
 bands are so opinionated of them, that they
 thinke their Ladys are never perfectly bred un-
 till a French-man teacheth them to hold their
 legs, and carry their feet, and place their lize,
 while he toucheth it after the French fashion;
 And your gallants are generally so *utile mode*
 that

that they leave not any thing undone that may make themselves and their Masters perfectly French, which your Doctors that are good at the *Morbus* can well testifie. Are you not a people pieced together with the stufte of other Nations in all particulars? As for example, a French man comes sometimes into your Court, and for a great while knows not whether he be in *France* or *England*, there is such a sympathy in the nature of a French-man with an English-man, he findes no difference in the inclination of his own and your Countrey women, ouely a more pronenesse to embrace the true French made then they are, In so much that it is a proverb now in *France*, when it's required by way of question to know how a man shall bee sodainly rich: It is answered, goe into *England* and *fuira* the women, and you shall command the substance of the man, and for the siaple commodny of *France*, you shall have in exchange the riches of *England*, for the way of trade to know how to put off your commodities, you need no better instructor then every common wit of *England*, who will tell you, there is no being a Gentleman there without his mother hath had the pox, or some other of his female predecessors, and the
pride

pride of that Nation who desires the title Gentleman, will cause your income to be more worth then the revenue of foure the chiefeft Heralds in *England*, you'l heare them say, oh that my daughter were *all a mode*, that shee were *all a mode*, It would be as much worth to her as two thousand pound portion: Then it is but saying, I lately came from *France*, and am true *Paris*, you shall strait be entertained by the good man, to be governour of himselfe and all his family, where for pleasure and profit your place will be far beyond the greatest Confessor of *France*, and when you have got into your possession a good convenient summe, and left the Rickets and Convulsion in the family, and made their noses stand *Chou* fashion, you may give them the slip over into your own Countrey, and there passe away the rest of your dayes in jollity with their money, and the scorning and deriding of their Nation.

And is not your Language borrowed from *French*, *Spanish*, and *Italian*, High *Dutch* and low? your people generally sonnes of some one of those Nations in condition: as so much imitating of one of them, that one knows not the Gentry of your Countrey, to be other then of
one

one of the Nations aforesaid. And for their dyet, they must have one of those Country Cooks; which sometimes for falling from one Prince, and adhering for a greater bribe to another, costs them the setting on. For a *Spanish* fig can trip a *Frenchified* tongue, and a *French* scent can spoile a down inclining Courtier. But to let passe farther repetitions, I shall stand to the hazard of your satisfaction by what I have already spoken, and refer it to your judgment whether I have not sufficiently proved you giddy, fantastick, simple, covetous, treacherous, apish people.

C. For what you say of our Nation in generall for perticular faults of it is rashly done. For though (I must confesse) that we are guilty of many over-sights in State-government as you have declared, and of much lightnesse in some of our people, yet ought not all to be condemned for the errours of some perticular men: For although it hath been the fortune of these latter ages of *England*, to be mistaken in choice of Councell: yet former ages have found this Kingdome furnished with as choise understandings as any of the World, and at this present with private persons of as much knowledge as any of *Europe*: but *Paris* hath been

been preferred to dignities before *Ulysses*: you know that the fairest body hath a fundament, and the best built Cities their sinks; and in the fairest field of Wheat, there is some cockle and brake come up amongst it: So is it with us in our large and fruitfull Garden of *England*, wee have some unwholsome herbs and weeds among us, and those that are so *Frenchified*, *Dutchified*, *Italianated*, and *Spaniolized*, we account as the filthy excrement of our Nation. And although you have painted out the condition of some of my Countrymen to the life, yet forbear a generall censure: For that is, as if a man in authority to choose where hee would, if he light on a Whore to his Wife, the whole Nation of women from whence shee was, should be counted naught, because you will say, if there had been any good he would never have been cookaled: or if because one had played the thief, all the Family should be condemned to death. Or as the silly *Frenchman* that concluded all the Citizens of *London* Cuckolds, because he lay with a Whore in a Hat. Or as my simple

Let a man be in *Paris* five yeeres, and judge between it and *London*, hee cannot be wronge. *Paris*, would judge be-

twixt

rent because ten yeeres
greatest employment in
London cannot make
him know all the towne
perfectly well.

twixt it and *London*.
For going into *Paris*
drunk, and passing thro-
row the fairest street of
the City into an Inne,

where after the *French* manner hee so pox't his
flesh, that being conveyed to a Doctors for
cure, that lived in the midst of the City, where
sometimes for ayre hee looked out at the win-
dow, and could see nothing but houses, which
he took for six or eight weeks together: Af-
ter being in *England*, and speaking of the
greatnesse of *London*, he start up and swore, it
was but a Village to *Paris*: for hee had beene
there five or six moneths together, and let him
be where hee would, or look which way hee
would, he could see nothing but houses & men:
And for our language which you term mixt
and idle learnt, and made up of other tongues,
I doe aver it to be as copious and noble a
Tongue as any of *Europe*, and it, and the best
of *Europe*, to have all one stock: For although
there is a kinde of an agreeing with *French*
and *Dutch* in many of our words, yet really is
it not borrowed of eyther, no more then they
of us: But as in truth the stock from whence
the best *French*, *Italian* & *Spanish* is taken was
Latin; so have wee from thence taken such

Expressions, as our Schollers in their Writings
 have thought fit to introduce, instead of some
Saxon words, not altogether so fit for expres-
 sing their meanings, which causes the neer-
 nesse betwixt us : And for our affinity with
 the *Dutch*, it's cause is almost the same : For
 the *Tatonic* tongue being the ancient Lan-
 guage of *Germany*, from whence the *Saxons*
 our Predecessors came, as did also the *Nether-*
landers, so that weas well as they retein much
 of our ancient and first tongue the *Tatonscke* :
 which causeth them, and some other Simple-
 tons to imagine, that we borrow of them. And
 for the mixture of our people, Ile not deny but
 that some families are as uncertaine of their
 Predecessors as you have discoveted : but the
 body of our Country is cleer and unmixed, and
 of a more pure stock, then any of *Europe* be-
 ing descended of the *Saxons*, the noblest
 people of *Germany*. And you say that the
Danes and *Normans* have corrupted us, and
 left their posterities amongst us : Tis denyed
 that eyther is here in any number considerable :
 For the *Danes* they were destroyed, or drawne
 quite away from hence. And for the *Normans*,
 that but five descents before were *Danes*, and
 came out of *Denmark*, their numbers at this
 time

time, and when they were most here, were not any thing considerable: and were they, you see that they and the *Normans* are all one: *William* of *Normandy* being but the fifth Prince born out of *Denmark*: they being all one there can be but one mixture, when in *France*, *Spain* and *Italy*, since the *Saxons* first comming into *England*, have been at the least seven or eight times over-run, as out of *Germany*, *Swethia*, *Norway*, *Denmark*, *Mauritania*, *Tungitania*, and the *Saracens*, as also they have intermixt themselves, one with the other, by invading one the other, displanting and planting as their fortune admitted: the cause with the perticular months, yeers, and Generals under whose conducts these people so victoriously marched are omitted, as not proper for this Discourse: But those Countrey histories may satisfie you in the perticulars I have mentioned.

And for noble undertakings, no people of any particular Countrey of the Universe hath ever attained to those glorious Enterprizes, both by Sea and Land, as have done our Princes and people: To omit the Conquests of King *Arthur*, which with the 4000 ships of War of *Edgars*, the *Saxon* Monarch with the Licen-
ses

Sea given by them for *Dutch, Netherlandish,*
and French to fish on the *British and German*
Seas, sufficiently prove the *British* authority o-
 ver them: which *Galfridus Mammarchus*
 Printed at *Heidelberg*, *Anno 1587*, which
 was over a great part of *France, Island, Ire-*
land, Gothland, Orkney, Norway, Denmark,
and Master Lawhard adds Smethland, Scot-
land, Windland, Curland, Rost, Fomeland, Wit-
land, Flanders, Cherilland, Capland, and par-
 ticular acts of our Kings and men as *Armes* be-
 fore King *William* the first, and since in our
 neighbouring Countries as in *Spain, France,*
Portugall, the Netherlands, Russia, Barbary,
&c. And magnificent proceedings in the
 holy Wars of our Kings, Princes, and
 Noblemen, King *Richard* in his passage onely,
 taking *Alexessandria* and the *Island of Sicily*:
 against the power and resistance of the
French Army in it, and strength of *Sicilians*,
 with *Catania, Cyprus*, and after *Jerusalem*:
 which places he bestowed on such Friends, as
 he minded to perpetuallize his servants. Many
 of his Successors of *England* succeeding him in
 his Princely undertakings in that Warre: who
 were the first Generals that circumnavigated
 the *Globe*, was not *Drake* and *Candish*: and
 al-

although *Columbus* is said to have discovered *America* first, yet certainly Master *Thorne* and *Elliot* of *Bristol* found *Newfoundland*, which is part of *America*, before *Columbus*, the *Ilands Lacas*. What Nations have adventured themselves so farre to the North-west as they, in such Alps of Ice, such high-grown Seas, such threatening and rolling high mountainous waves? as you may see in the Journall of Sir *Thomas Barlow*, *Baffin*, *Hudson*, *Davies*, and twenty others of our Countrymen, which for brevity I forbear to name: See the petticular acts of Captain *Smith* is enough to perswade you, that there's more courage in one *English* heart, then in many thousands of other people: a man that in single Combat beheaded three *Turks*, and after in *Virginia* in *America*, he ventured single with his Pistoll in one hand, to take the King by beard with the other, although a thousand *Indians* were about him, and forced him for feare of death (if he had denyed) to furnish the *English* Colony with Corne and other provision that they wanted: Private Captains of this Kingdome have ransackt and spoyled *Portorico*, *Spaniola*, *Cuba* and *Jamaico*, with their Cities and Villages, as also all the Towns and

and Cities of the Coast of America, as *Nom-
bre de Dios*, *Portabelo*, *Campech*, *Saint John*,
de Aukia, *Santa Maria*, *Coro*, *Aguayo*,
Puerto de Cavallos, *Truxillo*, *Cartagena*, *San*
Josif in Teandago, *San Thomas Santos*, *San*
Vincent, *Baye*, *Panamabuck*, the Town and
Island of *Margareta* and *Coche*, in the South
Sea, *San Jago*, *Africa*, *Lima*, *Guatulca*, *Chin-*
chupita, *Pura*, *Aguatulco*, *Puerto de Nativ-*
idad: All the Islands of the Coasts of *Africa*,
as *Saint Thomas*, *Isles de Cape Verde*, *Isles of*
the Canaries, *Azores*, with most of their Ci-
ties and Forts. This is to be the more valued
in regard of private mens undertaking and per-
forming the same, as you may see in the Voy-
ages of *George the Noble Earle of Cumber-*
land, *Sir Walter Raleigh*, *Sir Francis Drake*,
Sir John Hawkins, *Sir Martin Frobisher*, *Sir*
Robert Dudley, *Sir Anthony Sherley*, *Sir Amias*
Preston, *Master Thomas Candish*, *Sir James*
Lancaster, *William King*, *Christopher New-*
port, *And ew Barber*, and the wonderfull ad-
venture of *Captaine John Oxnam*. And al-
though that the *Dutch* have when they have
bin five to one, come as *Joab* did to *Amalia* in
pretended friendship, and so unto us: there is
a farre greater value set by the *East India Na-*
D tives,

tives, on the *English* for their valour and magnanimity, then on those Grasse-eating Butter-boxes. The *English* when they have been aware of them (in the City of *Bantam*) severall times when have beene seven or eight for one (on their beginning quarrels in their drinke) made them retyre with the losse of their honour, and some of their lives and members, in spite of their beards, to the great admiration of the *Javans*; and the *Mogor* the greatest Monarch of *India*; by his using this saying, hath made it a Proverbe, *That one Englishman will beat three Hollanders or Portugalls, and one Portugall will beat three of his Countrymen*. What people have done such service in Sea-fights, as have the *English*, in the *Interim*, of the taking of *Ormuz*, when the *English* did as gallantly as ever men did. There was one *Philips* with a Pinace of sixteen Tun with thirteen men and boyes, and two Falkings in her, took a *Portugall* Ship with seventy five *Portugalls*, ninety *Negro* men, women and Children, forty *Chall* men and goods in her, to the value of twenty thousand pounds, which is testified by the takers of *Ormuz*, and to be seen in that Journall. The valiant Acts of *John Cook*, *William Ling*, *David Jones*, *Robert*

Luckey, foure youths that rescued themselves from captivity by killing thirteen *Turks*, and bringing the Ship away for *Spain*, and there sold her. The Acts of *John Fox*, Captaine *Nicholas*, Master *Mallam*, *John Rawlin*, &c. and a late fight of Captaine *Ranston*, that lost but one man, and killed two hundred Knights of *Malta* and *Negro* slaves. These are but touches on the little strings. The Acts of the Sea Worthies in the days of *Queene Elizabeth* only, being but brook upon would drown all the undertakings before or since in that kind, and that you may know how much the gallantry of a Princee, insueth bravery into a subject, see how *Sir Anthony* and *Sir Robert Sherley*, in her days obtained the favour of the *Persian* King, so much that they were employed as Embassadors to all the great Princes of the World, from him and from divers others: The title and power of *Sir Robert* conferred on him by the Pope and Emperour, exceeding all they ever before granted: as in his Patent you may see at large. In her dayes, *Sir Jerome Horsey* was sent twice into *England* from the the *Russia* Emperour, and to many other Princes from him: As also *Sir Edward Scory*, and *Iohn Candre* from the *Tartar*, and two others

from the *German* Emperour, which at present I cannot name. Take notice that these Acts were for the most part of them done in the Reigne of the gracious Queen *Elizabeth*: our intestine Wars discover the valour of our Nation to be yet remayning. Therefore be of another opinion of us, and think that it was *Alexander* that caused the *Gracians* to conquer *Asia*, and *Bajazet* that led the *Asiatick* to the conquest of *Greece*. And though your abuse of my Countrey hath caused this derogation from our first discourse, yet hath it not made me forget it: And however your thought hath been of our Realme and people, I hope you will not now so scorn it, as to keep still in a known error, because it is an *Englishmans* reason that contradicts it, but rather imagine them at least as much deserving as other people if you will not allow them a greater priviledge.

A. I must confesse that what you say is more then I ever heard, or would trouble myself to look after, for what I have read or heard, it hath been from the *Frenchman* or *Spaniard*: And that hath been so unworthy a Character on your Nation, that I thought the trouble of looking after them would be the worst of studies.

C. Tis there report that begets the same opinion in some of my silly Conntrymen, for the Generallity tis of *France, Spain, or Holland*, will scarce allow an *Englishman* reason enough to make a signe or spirit to fight with a Pigmeey, in their discourse they so undervalue us, which begets in me a stronger opinion of their magnanimity and ingenuity, for tis the nature of men never to regard or disreputate our men spirited: but a noble, heroick, wise Gentleman shall be sure of enemies as often as hee is talkt of, that will lay a thousand aspersions and false calumnies on his Gallantry: So a beautifull brave woman by the rest of her sex shall be scandalized with many a false imputation, when one ugly, though notoriously bad, shall not once be ill spoken of, and you see they never meddle with the *Scotch, Irish*, or other such mean people, which may perswade you tis their envy of our high celerities and unmatched worth.

You know there is a Proverbe, *That ill will never speaks well*: and wee can look for no better from those people, then is to be expected from a mortall enemy, as those on whom yvee have vyth so much ease, so often trampled on: But the vyisest and greatest of them know

that the meauer the people are, that conquer, the greater dishonour receive the conquered, and therefore have given to us our due, in their acknowledging of us: As in peticular *Francis* the first (vyhom the *French* confesse) the gallantest of the Kings, at his being taken prisoner by *Charles* the fifth, declared; that as he was the second *French* King, ever taken prisoner, so was his unhappinesse far greater then the first: For he had fell into the hands of the base *Spaniard*, and his Predecessour into the hands of the noble *English*.

A. Well then imagine your reason of as much force with me, as if it came from some other Countreyman. But there is nothing yet said by you, but what I suppose I have answered: but I have much more to say in defence of my argument, that I thinke you will not deny to be sufficiently reasonable for me to keep to my own principle.

C. Let us heare it.

A. I desire to know from you whether you did not suppose the old Law, once to be the true Law?

C. Yes, I did so.

A. Then on what ground doe you alter your belife?

C.

C. On the promise in the old Law of our Saviour Christ, who is borne King of the Jews, and came and suffered in the flesh, to give unto all true believers in him, eternall salvation.

A. What ground have you to believe that he is the Christ, expected and promised by the old Law?

C. The Testimonies given of him by his followers in the New Testament, wherein is set forth his descent, his conception, his birth, his wisdom, his holinesse, his uprightnesse, his power, his miracles, his paines, his sufferings, his buriall, his resurrection, and his glorious ascension, in that heavenly manner, that might perswade any reasonable creature of his divine nature, and godly power.

A. First, I desire to know, whom you thinke most knowing in your Law of Christ, and most able to interpret the darke meanings written in it.

C. That man that is wise, learned in the Scriptures, and converseth often by prayer with his heavenly Father, to move Him to inspire him with the spirit of interpreting his Law.

A. 'Tis not the Mahumetan that knows the

the meaning of the New Testament, nor yet the Gentile of the old, what say you is it?

C. No.

A. Well then you must allow the Jewish Rabbies to have the best abilities for the interpreting the Old Scripture, for they are endued with all those gifts that you have mentioned should be in Scripture Interpreters; and who altered the Old Law? was it not the Gentiles whom you count unfit Judges in the Law?

C. Although that many Gentiles were believers, yet were not they the onely cause of the Christian faith, for wee have it from the Sonne of God, and his Acts compared with the Old Testament as hears us, That he is the onely redeemer; And the Old Testament saith, *Those that sate in darknesse should see light*, and if the Jews hearts had not been hardened, to cause a suffering in the Sonne of God, the Scripture could not have been fulfilled, nor salvation given but by his death.

A. For those acts which you pretend were done by Christ, there have been many which have pretended themselves to be Christ, as in the History of *Josephus* you may finde written with most of the Acts in his time (though but

of

of a private man if he did doe any thing that was a disturbance to the Common-wealth of Iudea. And hee that you so reverence and esteeme is scarcely spoken of by him, what is said of him is, that there was a Prophet, if we may call him so, (whom many called Christ) that did great things, which by many is supposed to be inserted by some Christian, because there is so little spoken of him by *Josephus*, who gives an accompt of all acts whatsoever done in his time, though of never so small consequence, and he being borne before and dying after him, 'tis strange he said so little, if that his miracles were so great, and if they were you may see as great in the history of the *Roman* Saints, that you'l not believe: And since many Jews that have pretended themselves to be Christ; As first, *David Eli*, who gathered the Jews together in *Haptham*, to war on all Nations, and win *Jerusalem*, hee affirmed, God had sent him to free them from the Gentiles, and that hee was the *Messias*. The King of *Persia* sent for him, and imprisoned him in the City of *Dabasthan*, but hee three dayes after, when the King and his Council sat to take order for his further safety, came amongst them, the King asked him how he came thither, hee said

said by his wisdom and industry, the King bid
 lay hold on him, his servants answered that
 they could heare him but not see him, he went
 away, the King followed him to a river, over
 which he stretching his handkerchief, passed,
 and was then seen of them all, he in vain pur-
 sued him with their boats, for the same day
 hee went ten dayes journey from thence to
Elghamaria, and so proceeded, untill that on a
 bribe given by a Turkish King of 10000 pound
 to his father in Law *Smaldin*, for which one
 night as he slept hee beheaded him, This is
 as strange an act as ever was done by Christs
 And are there not many more which I can
 name, that have done great and strange things
 yes, *Benharchofin*, *Beuchoab*, *Motes*, *Leuslen*,
R. David, &c. and yet were few of them be-
 lieved, because the Rabbins received not their
 signes. And whereas you interpret the Old
 Testament to figure at the coming of your
 Saviour in a meane obscure way, and onely for
 a spirituall Kingdom, they say that he must be
 borne unto the Kingdom of Jerusalem, as well
 as to the Kingdom of heaven, and come in
 glory and power, and take off the yoke that
 the Jews are so much oppressed with, and give
 into their hands the temporall and spirituall
 power,

power, exalting them above all the people of the earth. And I have heard a Jew that hath gone to dispute with a Christian, and he out of your own Scripture hath so pulled him that he knew not what to say, for the first Question hath set him up, which hath been to bid him prove by the New Testament (your own book) that your Saviour came of the seed of *David*, and of the loynes of *Juda*, vvhich he could not doe; For the Genealogie of *Matthew*, Chap. I. onely proves the descent of *Ioseph*, and not of *Mary*, of vvhom came your Christ, vvhich you say is not part of the man, for you say, shee conceived with the Holy Ghost; therefore this descent is left uncertain, and untill you prove that you shall draw me to believe (if in any) the Old before the New Law.

C. For your comparing Christ with an imposture it is most blasphemously done of you, for what are these you name? are they better? seeked they not their own ends more then Gods? and the salvation of the world? did not they desire to be Kings, or to have rule and power over other mens bodies, souls, and estates? did they not make disturbances in the Countrey? and would have hindered *Cæsar* from his right? which were sufficient badges

badges of their imposture. And to the contrary ours came and preached love, unity, and concord among his believers: and gave to *Cæsar* though a Heathen his due, Hee for all his Cures asked neyther shooe to his foot, nor clothes to his back, and notwithstanding them, *had not wherewith to hide himselfe*, as hee declareth, and is testified of him: And for *Josephus* he was a Levite, and Christ comming overthrew their profession amongst his believers, and took away their rents and benefits they had by their Priesthood, and should hee have left that testimony of him as he deserved, it would have wrought so much on the wise following posterity of the *Jews*, that they would have cryed with those that saw his works, There was never such a man, nor such things done in *Israel*: Which is cause enough for him to speake so little of him, that did so much: And could any after death, rayse up the body as hee did? No; you finde that in the death of those false Christs (which our blessed Saviour speaks of, after death hath passed, then end their devices, but his acts were greater after his death, then before, as in spight of his Watchmen to rayse up his body, and joyning it to his soule, and then appearing amongst his be-

believers, and conferring the spirit of wisdom and power on his Apostles, then passing to Eternity with soule and body: And what you have heard betwene a *Jew* and a *Christian* is nothing, for it shewvs the *Jew* pragmaticall, and the *Christian* ignorant. For as the first Chapter of *Matthew* shewvs the Genealogie of *Ioseph*, so that of *Luke* shewveth that of *Mary*: For though it be not *Maries* in particular name, yet is it most cleere that *Ioseph* had not two fathers, therefore one must needs be accompted *Maries*.

A. What you say is something, but not sufficient to satisfie me, I'll take the words of your own Scripture to condemne you, which are, *A good tree is known by his fruit, and can a man gather figs of thistles, or grapes of thornes?* We may, I say, if there were that truth as you pretend there is in Scripture, would it not shew it selfe in the professors of it? But to the contrary, there is so much iniquity in you Christians, that take you from the meanest to the greatest, all orders and sects whatsoever, and there is nothing but deceit, coverousnesse, whordome, adultery, drunkennesse, swearing, gluttony, false heartednesse, extortion, pride, Sodomy, incest, lying, stealing, all things in
grea-

greater proportion then amongst the *Turks*, *Eskicks*, or the most vile of any profession that now is or ever was. Is not Religion the colour for the vilest proceedings that are? do not the Princes and States of *Europe* cloke with that their murder, plunderings, rapine and oppression in the vilest manner? Is not that the pretence for the martyring of many Soules by the Pope and bloudy Inquisitors, and Religion is generally so slightly set by by yourselves, that from one accounted a very honest man, but of the Brownist Sect, I heard say, that rather then the Pope or English Bishops should come to be established in the Kingdom where he lived, hee would that the *Turke* should prevaile over it, they being three the most eminent professors of Christ, I marvelled much at his saying, in respect as well of the temporall government as the spirituall. But recollecting my memory, I thought that hee might as well say so, as the rest believe, and doe as they doe, and to discover to you how much the heavens frown on your chiefe deceivers (that is the Clergie and Priests of each Christian Sect) and in particular, in your Countrey where they are allowed to marry, there is scarce a grandchilde, or childe remain-
ing

ing through the Kingdom of England of any order of Priesthood, that is either noble, rich or vertuous in any great measure (though there are not so few as 10000 beneficed men at all times in your Kingdom.) Therefore take this for your absolute answer, that I will not be like that simple Courtier, vvho being in much honour and esteem vvith his Prince and Countrey, for a bribe and hope of better preferment, sells his present and future certain honour and profit for expectance of greater from another, and so loseth both: No, I will be sure of the pleasure is certain, and enjoy my selfe vvhile I may, and run the hazard of that bug-beast Hell.

C. To see how far you would secure your self in your folly and ignorant opinion, you will take occasion to condemne (for some pretending Christians) the whole number of the believers in Christ. For indeed those that you have discovered are but pretenders to Christianity: For the marks that are by you described, are the marks of the beast, which is on them, and by which you may know they have drank of the waters of the Whore, and are become intoxicated vvith it, and so do these mad things (as it is said in the Revelation, for the Scripture

ture tels us, *There is but one Faith, and one Baptisme*, which is, there is but one way into salvation: and except you be of that you cannot be saved: Now that way is set downe in the ten Commandements in the old Law: And all things added to them (except the beliefe that Jesus Christs comming in the flesh, and suffering, is sufficient for our originall sin, and breaking those Commandements) is humane and by man invented, nor shall any equivocation, or mentall reservation, be a sufficient Plea at the day of judgment for the transgressors in those ways, you have set downe, nor shall Christs Name stand them in more stead at that day, then your opinion shall do you: And for what you say the *Brownist* said, as touching the *Turks* Dominion over *England*, I suppose it was not his hatred to his Countrey, nor his King, that caused him to say so, but his desire to keep his body (the Temple of Christ) entirely to his worship, without the suffering any superstition to enter thereat, which he might imagine hee could not doe so freely under the Pope or Bishops, as under the *Turk*: For may be he had heard, that hee allowed of liberty of Conscience: And though sometimes hee took the tenth child to make a *Turk*, and left nine

to him, yet he might thinke that they would have never an one to his disposing, nor himself neither. And for your *Vtem* to the Courtier or State servant, I like that well, but not your resolution on it. But the day permitting no long discourse of this subject, I shall give you checkmate, and so leave you.

I perceive your keeping to your opinion is, for love of the worldly liberties you gain by it; for the way to heaven you finde too strait and narrow to passe, but I tell you that is a fond fantacie of yours, for experience tels us daily, that there is a hell in this life, as well as in that to come, and that which makes you fit for it, is the same that makes you suffer in this: For first, suppose you steale or murder, in the one you satisfie your want, and the other your desire of revenge, but have not both these sufficient obstacles to deter a man from either: Is not expecting death a quarter of a yeare before it comes, and then death it selfe, which cuts off all your worldly enjoyments enough? Is not the palsey, dropsie, and sottish humour of a common drunkard, a worldly punishment greater then the pleasure that caused it? And in the greatest worldly delight sweet Lechery, is there not the greatest worldly punishment

follows it? if you extend your desires in that beyond the liberty the Scripture gives you, for are your desires vain, you must needs meete with some of your own humour, and then a minutes sport sometimes causes a years pain, but if by accident you scape one time, you must be paid at another, for it is now grown a proverb, That when a thing seems strange, they say it is as impossible as for a common whore to be without the pox, and the least proportion of that is greater then the greatest pleasure you obtain by your transgression with those common prostitutes, for there is no love in the action with them, which (men say) makes the felicity in that kinde so great, doth not deafnesse, blindnesse, feeblenesse, and all manner of decrepitnessse, haunt the body of man in this world for that sinne, whereas to be good, and to observe the Commandements, brings a heaven to a man on earth, for there is not the least discommodity attends the observer of them, and since there is no commodity coming to you by this belefe, consider the great discommodity if it were but may happen for it: For I'll put it thus to you, were it a million to one, whether there were a hell or not, considering it is but your opinion which brings you

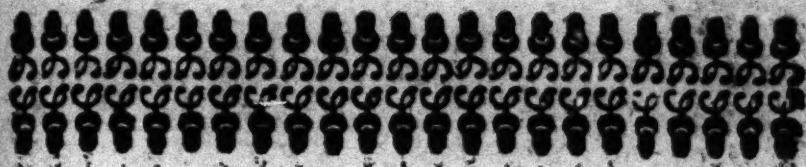
no profit, nor true worldly pleasure, why should
 you run the hazard of that eternall damnation
 for an opinion onely, and to speake truly there
 is not that action so vile, but by true faith in
 Jesus Christ may be forgiven, according to the
 saying of the Scripture. Therefore let not the
 feare of the strictnesse of the Scripture
 deter you from a true beliefe in it
 and the holy Trinity.

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Ball'd it will be term'd by some, when may
 be they
 Did never write, or scarcely good sense
 say:
 And though 'tis writ to please, yet likely
 hee
 That writes, by such shall hardly censur'd
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· Imprimatur.

JOHN DOWNAME.

